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WEEKLY. rications to FREW & CAMPBELL, Publishers Intelligen

RELIGIOUS DRIFT AND DISCUSSION.

Sixteen hundred passengers by the Central Ohio railroad visited Columbus, Ohio on Sunday, to attend the Catholic Conseemonies. The sermon of Bishop Spaulding, of Peoria, Ill., occupied about one hour in delivery, and was listened to with the closest attention. It was devoted in this country 30 are of Irish birth. to an argument for the use of the cereto an argument for the use of the ceremonial in worship, based on the nature of
man as a being of complex nature, having
a heart, reason and imagination, each of
vote of 25 to 17 it decided that the charge a heart, reason and imagination, each of which should be brought into exercise and appealed to in true worship.

JOHN J. JONES, Cashie

Bishop Kain's sermon in the evening is complimented by the Columbus Journal of yesterday, which speaks of it as an eloquent discourse. His text was, "Come with me and I will show unto thee thy spouse." Upon this text the Bishop built ament in favor of the divine character of the Church and its ministry-meaning, of course, his own Church and her ministers. Among other things, he asked, ministers. Among other things, he asked,
"Who but the ordained ministers of
Christ are authorized to be called in to
anoint and administer his office? The
stream of Divine grace which comes from
Christ passes through the Church to men
by means of the ministry chosen by him.
The Church fulfills the sublime duty as
the spouse of Christ, and stands between
us and the supernatural order. Such being
the case, with what love should we look
upon the Church as the child upon its
mother. Be not of a complaining disposition, but loving, gentle, and repei all
thrusts against beloved pastors."

The death of ministers by the yellow fe-

The death of ministers by the yellow fever down to the present week number fif--six. Of these twenty-four were Catholies, thirty one Protestauts and one Jew

A Methodist conference in Iowo turned out Rev. Mr. Briggs of Grinnell because he believes there may possibly be a final restoration of all men to holiness and happiness. They gave him however a first rate character as man and Christian.

The "Christian at Work" says: "At a recent Sabbath-school convention held under United Presbyterian auspices at Worth ington, Pa., the question was formally dis-cussed, 'Will a true Christian use the word Sunday-school? The Anglican Archbishop of York, Eng-

land, in opening the Church Congress re-cently held in Sheffield, said that the "true questions of the hour are not those which belong to the inside of theology, so to speak, but to the threshhold -as whether there be any soul, any future life, any sin, any need of redemption, any Redeem

any God."

The Mathodist (New York) has discovered that 1000 families of Brooklyn have left the Methodist church, most of these being of the class having most financial and social strength. It says that 98 per cent of these ex-Methodists give but one reason and that is, "the changeableness and uncertainty of the pastorate." The Methodist and the Independent agree in urging the impolicy of maintaining the itinerancy in

The American Home missionary society is now nearly \$30,000 in arrears to its missionaries. The receipts of the half of the financial year, ending the 30th ult., were \$13,000 less than the same period in 1877; the falling off was nearly all in legacies, as executors hesitate about sacrificing property which they expect to bring its whole value when business revives. The burden is thus thrown upon friendly contribu-

The Chicago Presbytery held its session last week. The Committee on Foreign Missions reported \$1,250 less than last year, and accounted for the decrease on the theory that the former donors, who had been

who, out of mere curiosity, listen to Protestant preaching, or attend a Protestan service, or aid in the musical exercises for love of lucre, or take any part in the composition and printing of Protestant books. Bricklayers and hodmen only "may be ex

College of Bruges, has compiled statistics showing the growth of Catholicism in Great Britain and the United States. In England in the last twenty years the number of Roman Catholic places of worship has increased from 894 to 1,315; of priests, from 1,115 to 2,088; of religious homes for men, from 21 to 73; of convents for women, from 97 to 239. In 1855 there were 44 Catholic sees in Great Britain and its

20 to 9, that the charge of "disparaging 20 to 9, that the charge of "disparaging prophecy" was irrelevant; and, by 28 to 10, that the allegations regarding the angelic beings of the Bible were not deserving of condemnation. An English journal, writing of this case, says: "It is confidently affirmed that a new movement of deep significance is about to be made in the Proc Church hoetile to the views of Professor Smith and Dr. Dodds and those who are supposed to sympathize too strongly with them. The lay element is to take the lead, it is said, and the movement will probably take the form of a protest and petition to be signed throughout the Church and presented to the next General Assembly." The Protestant Episcopal Board of Mis-

sions held an interesting meeting last week o hear and to consider what has been done in the department of domestic missions. The receipts amounted, it was said, to \$103,461. Beside this, 14,300 were raised for the colored people and \$25,864 for schools and other institutions, making in all \$143.627. With this amount some debt as been paid off and 227 missionaries mployed at more than 600 stations in 11 hissionary districts and 28 dioceses. The employed at more than 600 stations in 11 missionary districts and 28 diocesses. The report dwelt upon the necessities of the work among the negroes, asserting that the number of workers ought to be increased a hundred fold. The kind of workers demanded were not those who, "wishing occupation, can, after a more or less severe struggle with the pride of nature, condescend, for adequate or inadequate consideration, to accept," work among the African race; "not those who, through lack of ability, or culture, or energy, or practical wisdom, or godliness, have failed in other spheres;" but men and women of "high and steady moral purpose and farreaching aims," who do not look upon it as a condescension for them."

The Christian Intelligencer says:

The Christian Intelligencer says : "Will not one of Mr. Beecher's friends uggest to him the propriety of extending his reading to the Old Testament? Last Sunday he said, as reported in the times: Sunday he said, as reported in the times:
'The old Ten Commandments belong to a barbaric state. They are a string of negatives. It is not till you get down into the New Testament that you find 'Thou shalt.' Yet in Deut. 6:5, we have the most complete summary of human duty ever conceived, stated in positive form: Thou shalt love the Lord thy God with all thy heart, and with all thy strength.'"

The Christian Register says: "An honest and faithful orthodox lady addresses to the editor of this paper a remonstrance against all implications tha there may be any errors or mistakes in the there may be any errors or mistakes in the Bible; she fears the effect on the religious faith of those who are imperfectly instructed. On the other hand, here comes a statement from a cleryman of the English Church, Prebendary Rowe, who declars in his Bampton lectures that he has recently heard more than a hundred attacks on Christianity, two-thirds of which owed their plausibility to the idea of verbal inspiration."

o the students of Union Theological Seminary of New York a striking plea for mental honesty. "For a man to say 'I believe," and not to thoroughly comprehend the proposition, understand the evidence on proposition, understand the evidence on which it rests, and apply all the tests that discriminate between the seeming and the real in testimony, from whatever source, is not honest. If I may go back to my own room left in the Golden Rule. trained to give liberally, were dying out and that the new generation had not been properly educated in this matter. The body urged the use of more Sunday-school leasons that distinctly present the missionary obligations of the church.

Rev. Charles A. Hayden has resigned the pastorate of the Mt Auburn Baptist Church in Cincinnati, because he believes in open communion, and while he thinks immersion the only really symbolic form of baptism, he does not regard it as vital; because he holds premillenarian views and conditional immortality (the annihilation

minimals a feare on the other side, and one of a Cutturi Mand shore, Back Billion.

Minimals of the Company of the Company of the State of the Company of th

From the New York Nation.

What most women need next after health and power of acquisition, and the confidence which springs from having acquired something, is a tolerable amount Monseigneur de Haerne, of the English of administrative capacity.—Housekeeping is a tolerable amount of administra tive capacity. Housekeeping is adminis-tration on a small scale. It includes the faculty of getting the most for one's money, and managing servants and children. If it were likely to be a man's vocation to the extent to which it is likely to be a wo man's he would undoubtedly be prepared for it by some sort of apprenticeship colonies. Now there are 88 archbishops and bishops. In Canada since 1869 the number of Catholic churches has increased from 779 to 913, and of the clergy from 708 to 1,171. In the same period the number of religious homes has increased from 775 to 913, and of the clergy from 708 to 1,171. In the same period the number of religious homes has increased from 775 to 199. There are 3,139 schools, being one school for every 600 of the population. In the United States there was only one Catholic academy for girls in 1800. Now there are more than 400. Of the 56 bishops in this country 30 are of Irish birth.

The Presbytery of Aberdeen has disposed of the remaining particulars of the libel against Professor Smith as follows: By a vote of 25 to 17 it decided that the charge that he held "opinions which contradict the testimony given in the Old and New Testament as to the authorship of the Old Testament Scriptures" was irrelevant; by 20 to 9, that the charge of "disparaging prophers" was irrelevant; by 20 to 9, that the charge of "disparaging prophers" was irrelevant; and by 28 to 11 ties of the proper mode of buying and preparing food, and of procuring and preparing food, and of procuring and preparing food, and of procuring and antimicate of funding and preparing food, and of procuring and prep 44 Catholic sees in Great Britain and list of the colonies. Now there are 88 archbishops He would have to learn in some subordical bishops. In Canada since 1869 the late capacity the proper mode of buying

with him, that the beak work of his hie adone.

It is not only good administration, however, in the ordinary sense of buying and managing and enforcing discipline, that women are expected to make it attractive to the outside world by good manners, and, in fact, are expected, by their cultivation of manners, to restrain or counteract the teachers, to brutality and coarseness tendency to brutality and coarsenes among men, which seems an inseperabl accompaniment of the regime of compe and these cannot be implanted by any o and these cannot be impanied by any di-dactic process; but a great deal can, nev-ertheless, be done at school to sid in the formation of manners. For example there is no such hindrance to good manners as fussiness and pretense-that is, an uncontrol lable and restless desire to produce the im-pression that you are something other if

pression that you are something other in the better, than your natural self.

Now, fussiness and pretense, the absence of "modest stillness and bumility," not better, than your natural sett.

Now, fussiness and protonse, the absence of "modest stillness and humility," are all over the country the curse of girls schools. The evil reaches its last limits in the city high schools; a street-car full of the older girls of one of these institutions, eager for the notice of the passengers, taking in loud "hollerin" volces, confident to the last degree in the power of their own attractiveness, ignorant of what reserve means, and anxious that every word they say should be heard by everybody within ten rods, is perhaps as disheartening a spectacle of the kind as our civilization presents, because it indicates training from the beat seats of education we have. But the root of the evil as well as the evil itself is to be found in a large number of our girls' schools. The daily attempt in which so many of them are engaged to cover ground that cannot be covered to make a show of instruction which cannot be given, and which has no real adaptation to the practical needs of life, which every girl secretly intends to forget as soon as she is married, naturally creates an atmosphere of sham in which good manners cannot grow, or can only grow in rare natures. No woman's manners are so good if she is not simple, and she cannot be simple after passing some of her best years in trying to impose on people as the professor of accomplishments which she really does not possesse.

One of the commonest defects of woman's domestic character is, as regards women in moderate circumstances, a false shame about their mode of life. Not one of them in a hundred has been prepared by training to meet anything in the shape of an unexpected visit or Intrusion with cheerful courtosy, or even calm iortifude.

of an unexpected visit or intrusion with cheerful courtesy, or even calm fortitude On the contrary, the school influence, in nine cases out ten, has helped to give tr the strongest natures cannot be expected to resist. The result has been, both in the United States and in England, almost the control states and it England, almost to extinguish simple and informal hospita lity. An average woman, among plain people, is crushed by a friend dropping not with positive enjoyment. Part of the drill of every school ought to be the re-ception by a wife in an old gown, to a din-ner of corned beef and cabbage, of an un-

looked-for guest, thoughtlessly home by a reckless husband. How It Seemed to John Norton, the

"Look, Henry, and see the sun comin up from behind the eastern range there. Did ye ever see a redder cloud? or a brighter line of fire? It sartinly looks as ef the Almighty was wavin' a torch with the sweep of his own hand through the tops of the pines."

The young man turned his eyes toward the East in silence, and contemplated a moment the splendid spectacle of the morning. He was still gazing at the kind-ling glory when the old trapper resumed:

cabin."

"It may be you are right, John Norton," answered the young man, smiling. "I mut only felling you what some people think. I don't say they are right in their thinking. They have their ideas of heaven and you have yours. What sort of a place do you think heaven will be. John Norton," "Henry," answered the trapper, "I've thought a good deal of that, 'yis, I've thought a good deal of that. Yo see I'm gittin' on in years, and though I don't conceit I've come to the eend of the trall yit, still I'm gittin' on that way; and as ye have axed me the question I'll answer it jest as I feel. I don't conceit that heaven is very onlike the arth. It can't be much prittier,"—and the man paused a moment and gazed off upon the level surface of the lake - the surface of which as yet knew no ripple, for the morning wind had no begun to blow, and the great mountains were reflected in the still depths, from base to summit; and then he swept his eyes upward till his vision commanded the eastern sky, now all aglow with the morning light. Long and earniest he gazed as one gazes at a spectacle too lovely and majestic to be lightly admired; and then he urried his eyes upon his companion and said, while he swept his hand outward with the most natural of gestures: "Henry, this beheaven ef the lad and the pups was here, and the girl was found, and the vagabonds was within easy range."

The young man laughed long and heartily.
"Ye be pleased, boy," continued the

The young man laughed long and heartiff 'Ye be pleased, boy," continued the trapper, "ye be pleased at conceit of an old man; and I dare say my words seem foolish to ye; but they be the words of my heart. And I be glad to hear ye laugh; for though we be on arnest work and a life be in jeopardy, it may be, yit the laugh of the innercent nevers hinders their workin'. And I say ag'in cf the lad and the pups was here, and the girl was found, and the vagabonds were in easy range, and the Lord didn't interfere, but let things happen as they naterally would happen, this would be heaven."

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